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In This Issue

ENTIRELY UNPREDISPOSED

MARTIN KOTTMAYER

"THE AMERICAN WAY"

A Cock and Bullard Story

DENNIS STILLINGS

READERS' LETTERS

from

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NORTHERN ECHOES
BOOK REVIEWS



Checking out the old comics in the loft,
Martin Kottmeyer comes across more cultural antecedents
of the UFO (See page 3)

LÈSE MAJESTIC

News from America tells of the impending collapse of the twin pillars of contemporary ETH-oriented ufology - the Hopkinsonian abductions and MJ-12.

Major splits are opening up amongst abduction researchers, with a massive slanging match between Bud Hopkins and Rima Laibow, a professional psychologist who has worked with Hopkins and his network of abductees. Laibow questioned the competence of Hopkins' therapy and counselling of abductees, and expressed serious doubts as to the ethics involved (a question which has worried thoughtful observers on this side of the Atlantic). Hopkins in turn has blasted off about Laibow's professional competence, making serious allegations about her professional ethics. Massive documents containing accusations, counter-accusations and sheer abuse are now winging their way around many people in the American UFO world.

A vital issue raised by Dr Laibow, who specialises in child psychology, is the relationship between child sexual abuse and subsequent abduction experiences. In an article in *International UFO Reporter* she shows that a higher incidence of child abuse is reported amongst abductees than the population as a whole. This introduces important issues into the abduction debate, making it even more vital that those investigating this area are competent to deal with it. It is terrifying to think of the damage that might be caused by insensitive questioning by some of the enthusiastic backyard psychologists hovering around the UFO field.

I suggested a while ago that it might be as well if ufologists stood back from abduction reports and ceased trying to fit them into our own frame of reference. The quite reasonable response was made at the time.

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PETER ROGERSON'S NORTHERN ECHOES

Much of what could be said about Tom Bullard's and 'Daryl Collins's' replies in the last issue of *Magonia* has been said many times before; the fact that the published information on many abductees conflicts with the image of psychological stability which they seek to promote, is often overlooked. Thus Charles Hickson is presented as a 'non-fantasy-prone' individual, and as the model of the abduction story which is revealed without the use of hypnosis. However, Bullard does not mention Hickson's subsequent career as a contactee. It is Daryl Collins whom is the exception, not Whitley Strieber. Nor does Bullard really get to grips with the fact that only a few individual investigators 'uncover' most abduction stories. (Something British ufologists could enlighten him about, were it not for this country's absurdly strict libel laws.)

If we are being expected to take these abduction stories seriously, then are we expected to take Adamski, Fry, Bethurum, and Buck Nelson at face value? Are we to take stories of witches sabbats seriously, where the same arguments were presented: "How could all these people know of the same small details" - which impressed magistrates of the period. Bullard raises a number of points. He argues that abduction stories are too stereotyped

to be "just folklore", and lack individualistic touches. The idea of "individualistic flourishes and artistic touches" of course harmonises with the individualistic culture of American capitalism. Yet it is deeply at odds with the folkloric tradition, where there is indeed a set formula to the story or song and any deviation from it is sharply put down by the audience with cries of "that's not how it goes". Similarly dramatic non-Tyrellian ghost stories are dismissed by psychical researchers and the increasingly ideosyncratic abduction reports will be rejected by the investigators because they do not conform to the received format of the narratives: it is quite clear that there was much less conformity in the early stories.

Bullard's arguments that modern abduction stories do not show the same divergences as traditional folk tales is based on a false analogy. The UFO abduction stories are, for a start, not the population of abduction stories, but a modern western cultural version of traditional abduction stories, many of which incorporate the 'hunt for the victim' by relatives, the finding of the latter in a dazed condition which Collins lists: to say nothing of the fairly child motif. Secondly, one cannot compare stories transmitted orally around the fireplace in the inn for generations, with those spread in the space of twenty years through the mass-media, and the printed media of a subculture.

In any case, Bullard is to some extent shooting at a straw dummy. British and European ufologists are not arguing that these stories are not underlain by some kind of experience. Like many ghost stories they are experiential folklore, in which folklore influences the content of experiences encountered in dreams, altered states of consciousness or false memory. These experiences will be structured not only by storytelling conventions, but by the nature of altered state experience itself, which will indeed have transcultural aspects, and by real experiences (especially real medical examinations) which act as the building blocks of the imagination.

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Culture is an admixture of repetition and variation, convention and creativity, signals and noise. It is ever new and forever old as humanity relives old dreams and nightmares or forgets and forges new ones. Part of the delight of history is the recognition that however new a given event appears, traces of the past can generally be discerned.

If the UFO phenomenon is an artifact of culture one would reasonably expect that cultural antecedents could be recognised for the major features it presents. Extraterrestrials, however, should be independent of culture and if they are newly arrived their characteristics should represent a discontinuity with the past. Abduction phenomenon students have recently offered some provocative claims that such discontinuities exist. Implicitly they are claims for the weakness of the sociopsychological paradigm and the converse power of the ETH.

David Jacobs argues that the imagery of the UFO phenomenon sprang up *ex nihilo* in 1947. Budd Hopkins states that the complex, controlling, physically frail beings of abduction reports bear no similarity to "traditional sci-fi gods and devils". Thomas E. Bullard makes the rather more modest claim that the keystone of the abduction mystery, the interrupted journey of Betty and Barney Hill, had no cultural sources from which to derive the experience they reported. They were, to quote him, "entirely unpredisposed" since they were the first. These are forceful challenges to the proponent of the cultural origin of UFO phenomena. They have "Falsify me, I dare you" plastered on them. Can it be demonstrated that culture predisposed people to have these experiences?

The boldest claim is the one by UFO historian David Jacobs. Jacobs states "there was no precedent for the appearance or the configuration of the objects in 1947" in popular science fiction films, popular science fiction or popular culture in general. They did not resemble the fanciful rocketships or earthly space travel contraptions in the SF literature.¹

There is a trivial sense in which this is simply wrong. Disc-shaped spaceships have a number of precedents in popular culture. They appear in Buck Rogers as far back as 1930.² They appear in a Flash Gordon comic strip in 1934.³ The science fiction illustrator Frank R. Paul was drawing saucer-like craft as early as 1931 and did so repeatedly.⁴ Other SF illustrators also utilised the disc form long before 1947.⁵ But these are inevitable coincidences in a large body of artistic creativity. The saucer form was not the dominant shape of space-

ENTIRELY UNPREDISPOSED

Martin Kottmeyer

Martin Kottmeyer re-examines abduction reports to see if the imagery within them is, as their proponents claim "entirely unpredisposed" by images within the percipient's culture

ships in the culture; it was the rocket. In this larger sense Jacobs is correct that one would expect an outbreak of ghost rockets over America if the images of SF were the determinant of what people should be imagining. They weren't.

The cultural source of the disc-shaped UFO lies in a journalistic error. Kenneth Arnold's report of mysterious supersonic objects flying near Mount Rainier was a sensation that made front-page news across the nation. The speed was far beyond that of the planes of the era and no one publicised the flight in advance. It was an exciting puzzle.

The shape of the objects Arnold saw is hard to describe in a word or two. It wasn't like a plane or rocket, or even a disc. When the newsman Bill Bequette wrote the story up for the news services he recalled Arnold's describing the motion of the objects as like a saucer if you skip it across the

•• 1. JACOBS, David M., "The New Era of UFO Research", *Pursuit*, No. 78, 1987, p. 50.

•• 2. DILLE, Robert C. (ed.), *The Collected Works of Buck Rogers in the 25th Century*, Chelsea House Publishers, 1969, p. 159.

•• 3. LUNDWALL, Sam J., *Science Fiction: An Illustrated History*, Grosset & Dunlap, 1977, p. 107.

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•• 4. SADOUL, Jacques, 2000 A.D.: *Illustrations from the Golden Age of Science Fiction Pulp*, Henry Regnery, 1973, pp. 63, 66, 148.

•• 5. *Ibid*, pp 69, 70.

•• 6. STEIGER, Brad, *Project Blue Book*, Ballantine, 1976. ARNOLD, Kenneth, "How it all began", in FULLER, Curtis G., *Proceedings of the First International UFO Congress*, Warner, 1980.

water. Jumbling the metaphorical intent of the description, Bequette labelled the objects "flying saucers". Arnold said the term arose from "a great deal of misunderstanding". The public, however, did not know that. No drawing accompanied the story. People started looking for flying saucers and that is exactly what they found. They reported flat, circular objects that look like flying saucers sound like they should look like. Equally important: no one reported objects like the drawing in Arnold's report to the Air Force.^{••} The implications of this journalistic error are staggering in the extreme. Not only does it unambiguously point to a cultural origin of the whole flying saucer phenomenon, it erects a first-order paradox into any attempt to interpret the phenomenon in extraterrestrial terms: Why would extraterrestrials redesign their craft to conform to Bequette's error?

flying saucers in our fantasies and nightmares about extraterrestrials.

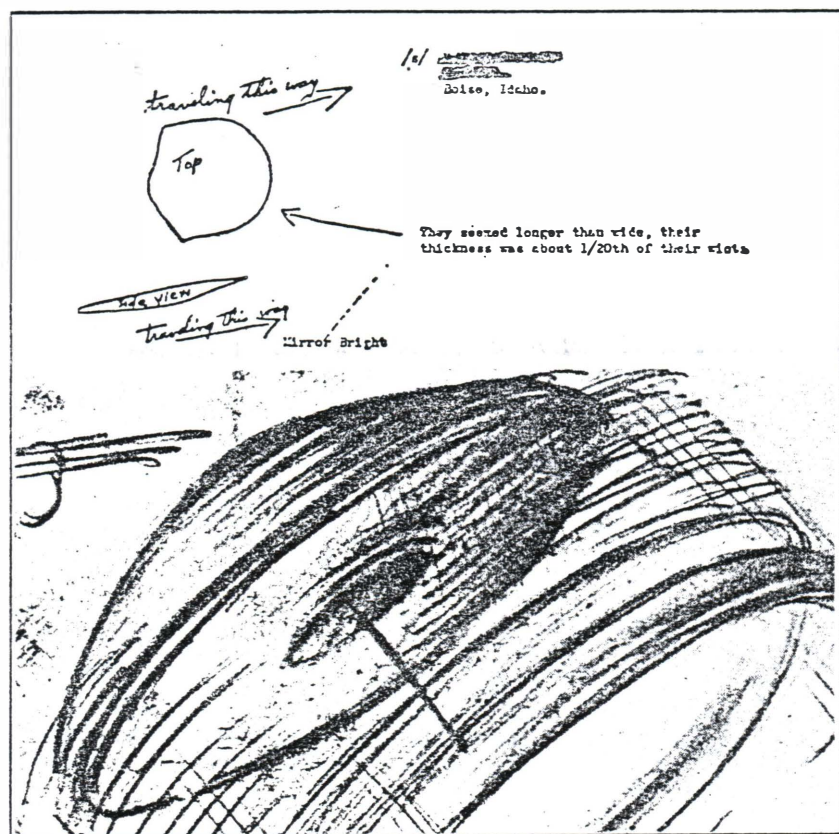
This takes care of the craft, but what of the entities? Budd Hopkins emphasises that they are complex, controlling, physically frail beings who are forced by survival needs to search out and abduct earthlings. This is quite unlike the godly aliens of *Close Encounters of the Third Kind*, the kindly, spiritual alien of *The Day the Earth Stood Still*, or the aliens of *War of the Worlds* who "mindlessly devour and conquer us", as Hopkins sees it. Nothing by his abductees "in any way suggests traditional sci-fi gods and devils", he wants us to know.^{••}

Hopkins's descriptions leave something to be desired. The godly aliens of CE3K trash the home of the little boy Barry and they terrorise his mother as they abduct him. They disrupt the life and mind of Neary. Kindly and spiritual Klaatu happens to have a robot with him who is all business. His offer to leave a police force is eminently pragmatic. The comparison is frivolous in either case since any UFO aliens matching these descriptions go into the contactee file. Hopkins professes it is instructive that his abductees are not devoured like in *War of the Worlds*, but how would a myth devour a person?

That Hopkins is ignorant of science fiction would be apparent to any fan by the fact that he used the repellent phrase "sci-fi" - a sure sign of an outsider to the genre.^{••} *War of the Worlds* is one of the recognised masterpieces, yet it is grossly evident Hopkins never read it or he would be co-opting Wells as an unconscious abductee. Far from "mindlessly" devouring us, Wells endowed his aliens with "intellects vast, cool and unsympathetic". They did not devour people but took the fresh living blood of other creatures and injected it into their own bodies. His aliens had "no extensive muscular mechanism". The invaders also brought along for provisions bipeds with flimsy silicious skeletons and feeble musculature.^{••}

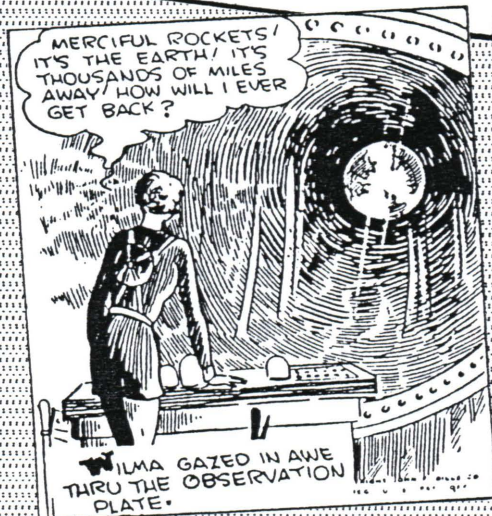
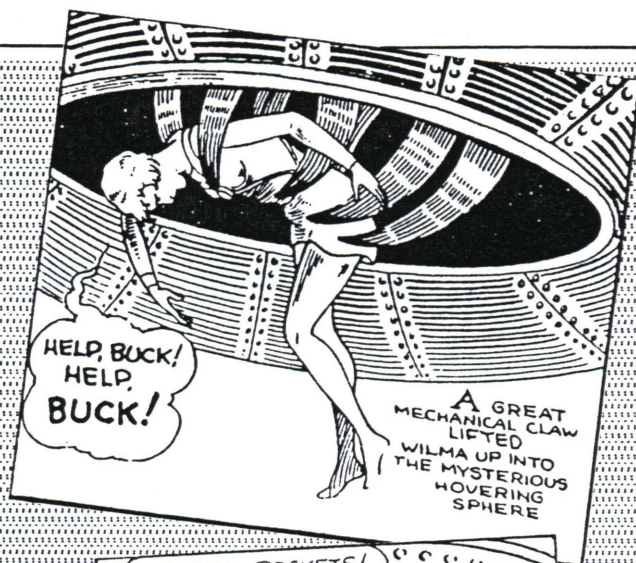
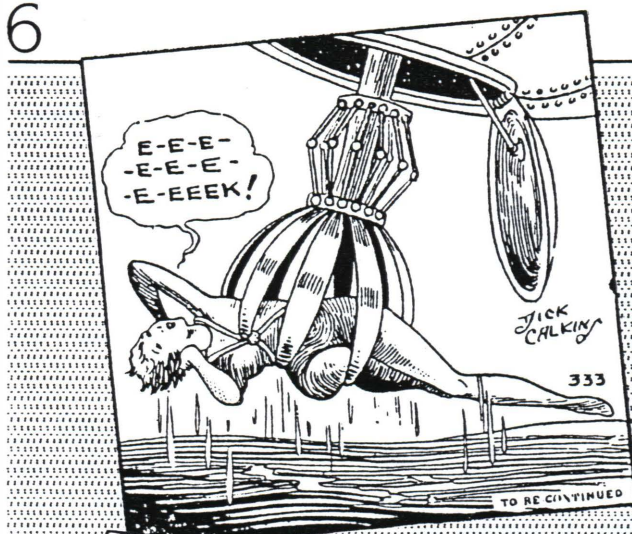
There are multiple similarities to other abduction narratives - an immense pair of dark eyes possessing an extraordinary intensity, a mouth without lips, greyish colour of skin, the skin glistening like wet leather, telepathy. They are also "absolutely without sex". Add to this that the alien craft was circular, made a peculiar humming sound, and when they flew the sky would be alive with their lights. In fact Wells's aliens more resemble Hopkins's abducting aliens than most abduction reports.

Hopkins further errs in thinking the Wells aliens are mere "satanic monsters".^{••} Their motivation is survival.



Arnold's drawing of what he saw (top), and (below) the classic interpretation of a flying saucer which conforms to Bequette's erroneous description

This paradox is especially bad news for abduction reports. By Bullard's tally 82% of craft descriptions fit the flying saucer stereotype.^{••} This is far in excess of the approximately one-third portion saucers and discs make up in a more general population of UFO reports.^{••} If imagination and cultural expectations play a larger role in abductions than in more reality-constrained misinterpretations of mundane stimuli, then this fact makes sense. The flying saucer mythos perfectly predisposes us to include



● 18. DILLE, *op. cit.*, pp. 142-5.

● 19. BULLARD, *op. cit.*, pp. 54-5.

Century? It adheres to Bullard's structure most excellently. Wilma experiences:

- (i) capture by a giant clamp leading into a spherical alien spaceship,
- (ii) examination while lying on a table in an electro-hypnotic trance,
- (iii) conference with a subordinate and then a leader,
- (iv) theophany while gazing at the Earth from an off-world vantage point,
- (v) return. In the aftermath there is an instance of what Bullard calls "networking" in the aliens abducting Wilma's sister, Sally.

There is also an apocalyptic finale in which the Martian moon Phobos crashes on Mars.¹⁹

Some idea of the structural impressiveness of this narrative can be gained from observing that only one abduction in the UFO literature has a greater number of these elements in the correct order. Two abductions have the same number of elements. The other 163 correctly ordered abductions have 5 or fewer elements in them.¹⁹

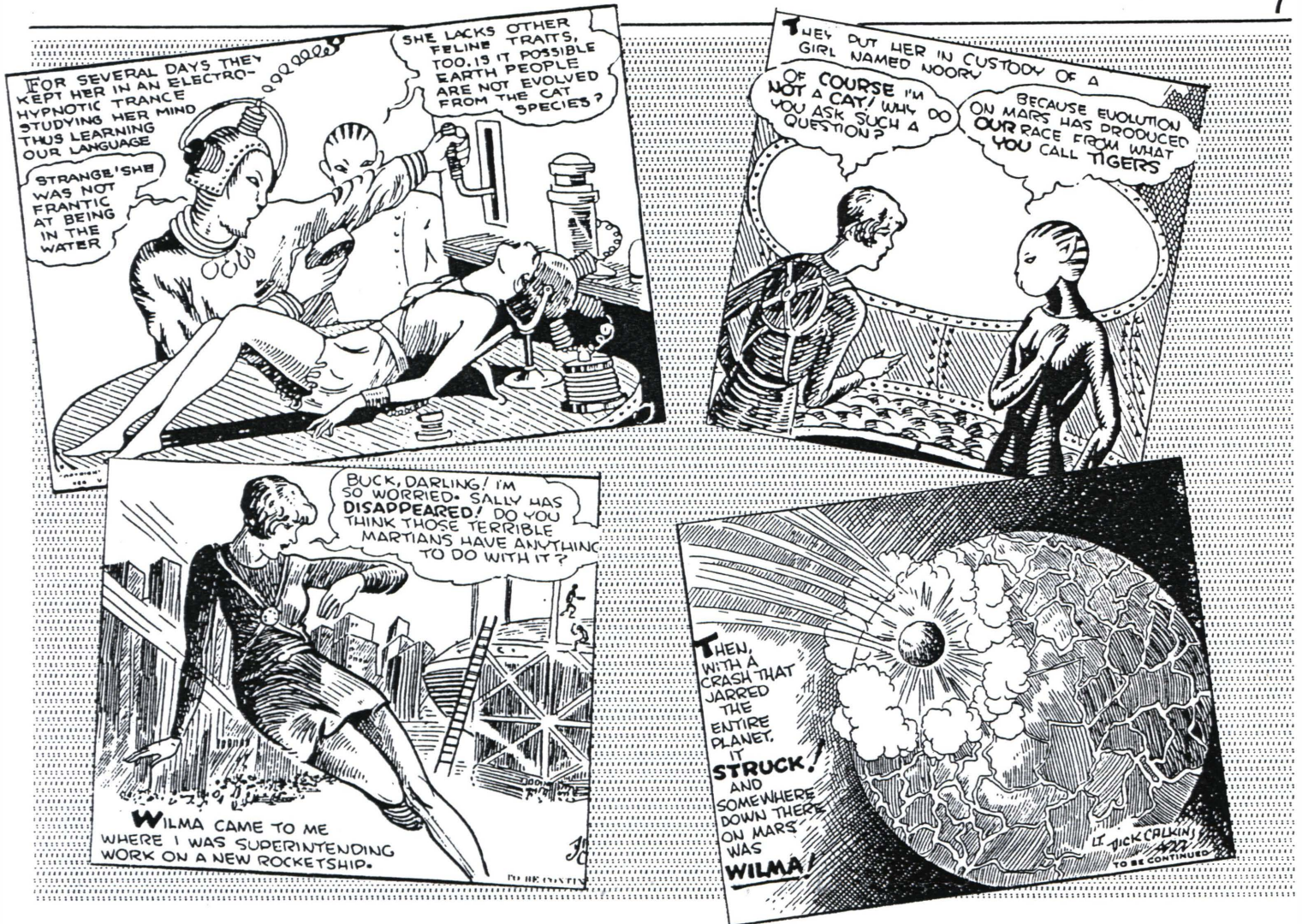
Obviously the presence of structure does not prove the cartoon is objectively real, and it must be granted that a long-forgotten cartoon is not a credible influence on present-day

abductions. It is more likely they share an intuitive ordering principle subconsciously acquired from exposure to drama. A relabelling of Bullard's elements should make the logic clearer: (i) character introduced, (ii) peril and conflict, (iii) explanation and insight, (iv) good will and attempt to impress, (v) excitement, (vi) climax, (vii) closure, (viii) sequel.

Examination, as the peril, is the downer part of the story and would ruin a happy ending if sequenced late. Even in deviant cases the examination is never put near the end. Pragmatically, putting theophany before examination might instill trust in the abductee and make testing go better. Dramaturgically, however, such an order would be stupid since it ruins the intensity of the peril and spoils the joy of the ending and the sense of closure.

Faceless terror makes for more primordial fear. Dramatically it would be unwise to reduce the alienness before the peril by conferring with the aliens or have them host a tour. It is also bad behaviourism to place aversive stimuli after sending one's signal - the message and information in the conference, tour and theophany.

The otherworldly journey is a form of



excitement and can appear any place between the capture and climax. Most of Bullard's deviant cases involve the otherworldly journey not staying in the place he deemed correct. To put it simply, Bullard's correct order is the right way to tell a story. At the very least, his evaluation that "Objectivity wins a big one" on the issue of structure is problematic.²⁰

The capture event in "Tiger Men of Mars" features an incredible kid-inventor-type gizmo - a giant mechanical clamp which grabs the whole body of the victim. It's a grand cartoony contraption appropriate to its venue in a Buck Rogers situation. How odd, then, to note that such a thing appears in the Steven Kilburn abduction in *Missing Time*. It seems such a ridiculously impractical thing for a technologically superior culture to bother with, yet Hopkins includes it with not an indication of amusement. One can understand it in a 1930s cartoon, or even in an early script draft of *War of the Worlds*. At least someone realised it should be deleted. But in a real abduction? Lawson's suggestion that Kilburn was reliving a forceps-aided birth makes tons more sense.²¹

I could have more fun demolishing Hopkins's claim, but it doesn't really deserve more attention than this. Time

to turn to the last of our three historical allegations.

Thomas E. Bullard opens his massively impressive study of the abduction mystery with a discussion of the legendary status of the "interrupted journey" of Betty and Barney Hill. It was the most sensational UFO story of its time; a nasty little horror story which engraved itself on the unconscious of a generation. The growth of UFO abduction reports subsequent to their appearance on the cultural scene is unsurprising. The thing that puzzles Bullard is how they got the idea. He points out that occupant reports were obscure items known only to the initiated in 1961. He believes the Hills had no knowledge they could construct a nightmare of this sort from, so he asserts "the odds are strong that the Hills went to their interrupted journey entirely unpredisposed". It is a "continuing mystery" how they originated it and as long as it is unaccounted for "the cultural tradition explanation starts off handicapped".²²

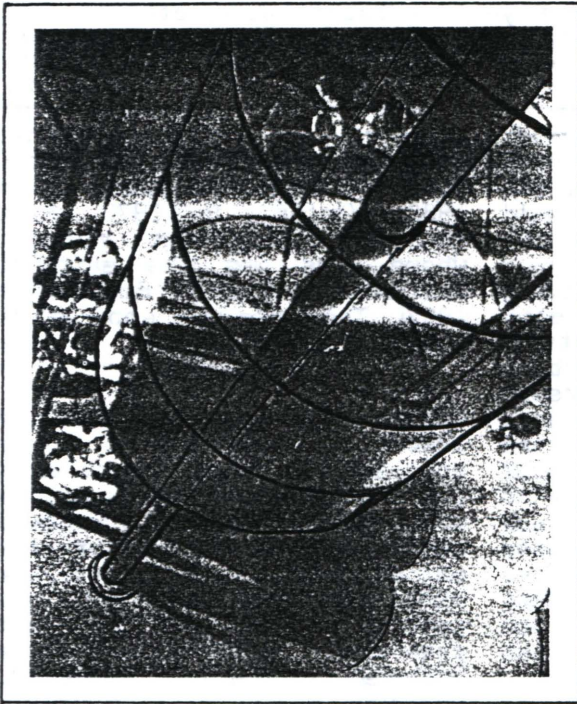
Part of the mystery is solved by a careful reading of *The Interrupted Journey*. It is on record that Betty Hill had read Donald Keyhoe's book *The Flying Saucer Conspiracy* shortly

●● 20. BULLARD, *op. cit.*, pp. p. 372.

●● 21. HOPKINS, Budd, *Missing Time*, Richard Marek, 1981, p. 77. WARREN, *op. cit.*, p. 153. *Magonia*, No. 10, 1982, pp. 16-7.

●● 22. BULLARD, *op. cit.*, pp. i-ii, 275, 365.

I am indebted to Al Lawson for calling attention to the fact that the needle-in-the-navel motif owes its origin to imagery appearing during the Martian operating room episode. Shortly after the operation begins, the camera cuts to a high-angle view of the surgical theatre. At least, that is what it is supposed to be. The image has an ambiguous character in terms of scale and content. You are supposed to interpret it as a view of the architecture of the interior of the saucer with the dominant structure being a tubular metal beam or conduit connecting ceiling to floor. It bears a stylistic similarity to the neck implant in having a clear plastic sheath surrounding the upper half of its length. The ambiguity of the image, however, admits an alternative interpretation. The tubular metal beam and plastic sheath becomes a hypodermic needle. Lighting of the floor suggests the curvature of an abdomen. The place where the floor and tube intersects is surrounded by a round indentation. It's the navel. In the brief snatch of time the image is seen, some people will miss the intended interpretation and see a huge hypodermic needle has been thrust into the woman's navel.



Some have seen Betty Hill's needle-in-the-navel incident as revealing a medical procedure that did not exist at the time of the encounter. In fact the aliens' reference to the procedure as a pregnancy test is quite contemporary for the period. Amniocentesis has existed as a medical procedure since the late 19th century. Back then the needle was inserted in the abdomen to draw off amniotic fluid when there was too much pressure during a pregnancy. In the late 1950s, however, it became a testing procedure to

monitor pregnancies of women with Rh-negative blood who might have blood group incompatibility. Subsequent to 1966 amniocentesis became a genetic screening procedure. Comparison of Mrs Hill's ordeal to laparoscopy procedures suffers in the details.²⁹

There is no conference with the aliens in *Invaders from Mars* and you might not expect the star map scene to originate there, but dreams have an odd penchant for distortion and condensation of memory materials. Earlier in the movie the boy and woman have a meeting with a scientist at an observatory. This character, Dr Kelston, has a large star map on the wall behind him. He points at the map during this meeting and discusses the proximity of Mars to Earth. The most striking thing about this discussion, to the alert movie-goer, is that, while he points to the map as though these two planets are represented on it, in fact there is nothing there where the Earth should be. Kelston is faking it.

Any similarity between Kelston's star map and Betty Hill's is almost purely accidental. The paradox they share, however, is not. Betty's sketch has the two planets Kelston's lacks. (Marjorie Fish treats them as stars, ironically. Stars don't have terminators.) But when the alien asks Betty where on the map the Earth is, she relives the movie-goer's puzzlement. She has no idea. The sizes of the planets bear comparison to the planets in the star field in the credits of the film, incidentally.

Parenthetically, the script of *Invaders from Mars* has Kelston present a large scrapbook with newspaper columns about saucer activities to the boy before the star map discussion. This was not in the 78-minute video I saw, but an 82-minute "European" version exists that has a longer observatory scene. Does anyone know if this scene was filmed? It might explain the presentation of the large book in Betty's account.³⁰ [When this film was shown on TV in Britain several years ago there was indeed a scene showing Kelston's UFO scrapbook - JR]

The match between *Invaders from Mars* and Betty Hill's nightmares is imperfect and obviously has none of the rigour of a mathematical equation. Dreams and nightmares by their nature are almost never veridical memories. Even if Betty Hill was really abducted, it would be unusual for her nightmares to be a photographic replay of her trauma. The felt emotions would resurface, but it would bear only a metaphorical similarity in its dramatic content. The most one would generally expect is snatches of unique imagery to help in the piecing together of the sources the dream spun off from. It is something of a wonder that enough elements exist of this char-

●● 29. FRIEDMAN, Stanton and SLATE, B. Ann, "UFO Star Base Discovered", *UFO Report*, 2, No. 1, fall 1974, p. 61.

"Amniocentesis", *Encyclopedia Americana*.

●● 30. BATTLE, John Tucker, *Invaders from Mars*, Script City, n.d., p. 42.

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●● 31. KEYHOE, Donald E., *Aliens from Space*, Doubleday, 1973, pp. 243-5.

●● 32. SCHOW, David J. and FRENTZEN, Jeffrey, *The Outer Limits - The Official Companion*, Ace, 1986, pp. 170, 384. BULLARD, *op. cit.*, p. 243.

acter - the Durante noses, and the navel-needle, and the optical tranquillisation idea, and the star map - to make an identification that can be called convincing.

Barney's version of events probably owes much to what Betty said in her speeches, but there is one facet which was clearly Barney's own contribution - the long wraparound eyes of the aliens. Donald Keyhoe emphasised it was "the worst feature" of their ugly faces. It gave them a sinister look. Their hideousness prompted Keyhoe to wonder what could have caused the Hills to imagine such creatures. It was "never fully explained".³¹

Wraparound eyes are an extreme rarity in science fiction films. I know of only one instance. They appeared on the alien of an episode of an old TV series *The Outer Limits* entitled "The Bellerio Shield". A person familiar with Barney's sketch in *The Interrupted Journey* and the sketch done in collaboration with the artist David Baker will find a *frisson* of *déjà vu* creeping up his spine when seeing this episode. The resemblance is much abetted by an absence of ears, hair and nose on both aliens. Could it be chance? Consider this: Barney first described and drew the wraparound eyes during the hypnosis session dated

22 February 1964. "The Bellerio Shield" was first broadcast on 10 February 1964. Only twelve days separate the two instances. If the identification is admitted, the commonness of wrap-around eyes in the abduction literature falls to cultural forces.³²

Wilder Penfield once proclaimed, "It is far better to be wrong than to be without an opinion." Penfield showed himself to be a wise scientist in formulating that maxim. Errors are much more fruitful than silence. They goad one into research and discovery. Had Jacobs, Hopkins, and Bullard been cautious and reserved, some of the surprises in this paper would never have surfaced. There are things here about the cultural nature of the UFO phenomenon I would never have suspected. The origin of flying saucers in a journalistic error, especially, is the most deeply cosmic joke to have ever fallen into my life. It may not be the ultimate refutation of the ETH in the minds of everyone, but it will do for me. For that I am forever indebted to these fellows.

It is my opinion that culture predisposes people to have the sorts of UFO experiences they do to a degree we have yet to fully appreciate. If I'm wrong, my pontifications still won't be in vain.

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Continued from Page 2

Indeed, we can see how certain motifs occur in different contexts: for example the motif of watching one's body from an external viewpoint whilst undergoing a medical or quasi-medical ordeal occurs in UFO abduction stories, near-death experiences, shamanic ritual, etc. Nor, given the fact that the medical man occupies a role in our society analogous to the priest as the curer of sick souls and the guardian of the liminal zones of birth and death, should we be surprised that dramas of spiritual ordeal which a couple of generations ago would have been presented in theological terms, are now expressed in secular, scientific and medical terms.

It seems to me totally obvious that the ufonauts do not represent aliens, but are perceived as non human (or at least non humane) aspects of ourselves and our society. The 'greys' are surely personifications of 'little grey men' - that stock term of abuse for petty, colourless, hidebound bureaucrats - and apt image of 'only doing my job' cosmic social workers. I would go further, and say that there is

being made here an identification between the impersonal forces of mass society and the impersonal forces of wild nature.

A living folklore, a living myth, must speak in the language of contemporary culture. Traditional fairy lore has been appropriated by the nursery and Walt Disney and has lost its power. It is quaint and harmless, so a new, powerful folklore of the machine age is required. As with all such stories, where they articulate only the private fantasies of an individual they have very little power over us, but when they articulate total human concerns their power is vast.

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The news has been awash with stories of giant aliens landing in the Soviet Union. These make polar opposites to western ufonauts (large body/small head *versus* small body/large head) hinting at the polarities between the superpowers. The Soviet Union is now in the same sort of Grand Crisis as was the United States in 1973 of the United Kingdom in 1967. There is a deep questioning of the fundamental values of the

society, the revolt against received tradition, the collapse of empire. Afghanistan in 1988, Vietnam in 1973, Aden (Britain's forgotten Vietnam, whose loss was the symbolic end of the British Empire) in 1967. The loss of empires is attended by portents.

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By the time you read this the 1990's will have begun. One is supposed to make predictions, but the short term prospect is still cloudy. One can more confidently predict that the major social problem of the first decades of the new century will be the vast generation gap between the children of the new millenium, who will reject all the materialistic values of their yuppie parents and the whole past millenium, and the growing number of elderly people who will find themselves stranded in a world which defines itself by rejecting them and their century. Ufology will, like everything else from this century, be a thing of the past, of interest only to pensioners like the editors of *Magonia*, who will still rabbit on about the good old days of the 1960's. ■■■

ion that ladies had legs was an article of faith which he was unable to verify until his wedding night unless some kindly mentor revealed to him the facts of life. Likewise, the question of whether the ETH theory for abductions has a leg to stand on has seemed to many of us a matter of faith: so we doubting Thomases must be grateful to the more resolute Thomas Bullard for raising the ETH's skirts and satisfying our curiosity. Surely such frankness must, as he hopes, contribute to 'international peace and understanding'?

Well, yes and no. Such unveiling has its dangers. the leg, when revealed, may not be as shapely as the young man might have wished. I suspect I am not the only one of Eddie's friends and admirers who, though grateful to him for the bodice ripping in so good a cause, wonder if he has really done the lady a service...

True, the ETH 'story' has an overall plausibility - but then so has the Jesus story as told in the Gospels, now generally recognised even by thinking Christians as being largely made up of myth. As told by, say, Orfeo Angelucci, the ETH encounter has a certain super-rational believability: when set out by someone as honest as Eddie, the deformities are there for all to see.

At this point I must take issue with a fundamental error which Eddie makes. He does European ufologists a serious wrong in saying that we 'start with fully articulated, highly abstract theories... the phenomenon is secondary to the theory'. I have no right to speak for others, though I would point out that Pinvidic and Méheust, Russo and Verga, have all served long years of apprenticeship in the field and their current thinking is surely based on hands-on experience. Likewise if Balles-ter-Olmos finds all Spanish abduction cases without exception to be delusory, that is surely based not on some abstract theory but on decades as perhaps the UFO community's most thorough and thoughtful investigator.

As for myself, though I cannot claim the breadth of field experience these colleagues have got under their belts, I emphatically deny that it is

for me a case of theory first, facts second. The provisional conclusions I set out in my 'encounter trilogy' came not as a result of a *priori* reasoning, but in consequence of actual meetings with people who claimed this type of experience. It was my inability to tell a puzzled witness what was happening to her that shamed me into the search for an explanation which resulted in those writings. Her experience was the basis for the entire edifice, and it has been by studying other experiences that I have been able to add to it. If I now see the psychosocial explanation as the front runner, it is not because I have some pet abstract theory I wish to peddle, but because it is the best fit I have found for the experiences narrated to me by real live people.

And it is on entirely pragmatic, and not at all on theoretical grounds, that I just cannot accept the ETH, however expertly Eddie sets it out. *It just doesn't work.* He speaks of Americans's fondness for wallowing in facts; but what about their grassroots good sense which sees 'does it work?' as the ultimate criterion?

For instance: would any American, looking for a subject on which to conduct genetic experimentation, choose Kathy Davis with her lifelong history of ill-health? Would any American, seeking a suitable person with whom to establish ET-terrestrial relations, contact Wh*t!y Str**b*r whose mental history, even as described by himself and so without the objectivity of impartial assessment, is surely sufficient to make one look beneath the surface of his 'true story'? (*Magonia's* legal department will perhaps advise me whether I've couched that sufficiently discreetly to avoid a million dollar suit for defamation of character?)

No, if I reject Eddie's ETH, it's *not* because of folklore parallels, or science fiction parallels, or parallels from medical history; it's not because I want to push the earthlights theory, or the Jungian hypothesis, or the alternate-state psychodrama model. Ultimately, it isn't even because the abduction stories, despite their ostensible (and admittedly thought-provoking)

similarities, are packed with contradictions and inconsistencies (detailed catalogue on request).

No. It is because none of the encounter witnesses I have met, or whose stories I have studied, has for a moment made me *feel*, down there in my guts, that they really believe their own story, not the way I believe one of my work colleagues when she tells me she spent her holiday in Majorca.

Good try Eddie, but I still suspect that's a wooden leg the lady is standing on...

Hilary Evans, London, SE3

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FEAR AND LOATHING IN LAS VEGAS

Dear John

Dennis Stacy (*Magonia* 34) in summarising William Moore's speech at the MUFON symposium, describes Las Vegas as the "quintessential American crapshoot". Those who heard the speech or read Moore's paper may well wonder who was shooting crap that night, the casino gamblers or William L Moore.

This is a man who claims to be dedicated to finding the answers to the UFO mystery, and yet, within months of joining the board of APRO, then one of the foremost UFO groups in the USA, takes on the position of a mole within its ranks, passing information on Paul Bennewitz and APRO in general to his secret military contacts. He then justifies this by saying it was all part of a scheme whereby he (and he alone) would get access to the real facts surrounding the US government's UFO cover-up. But he is far too modest to accept any payment for his services, preferring instead to go bankrupt, all for the sake of ufology.

Naturally Moore has been careful to reveal his involvement in this deception only after the Lorenzens are no longer with us and APRO is defunct. I wonder if any of his fellow directors on the Fair Witness Project are trembling in their shoes lest Moore should now do the same to them. If so perhaps they ought to resign in disgust.

Some may see this as an honest confession by a genuine researcher who has a feeling of guilt over some of his past activities. Others, such as myself, will take a more cynical view and regard it as a giant smokescreen thrown up by someone who, realising the UFO public are becoming increasingly bored by the Roswell story and the endless procrastinations over MJ-12, wants to provide himself with a liferaft when MJ-12 finally sinks without trace. We are told that this is just part 1, i.e. that there is more to come (and doubtless more after that, be patient). Perhaps parts two and three will reveal how portions of the *Philadelphia Experiment* and *The Roswell Incident* also consist of official 'disinformation' (without of course telling us which portions). Yet all the time he will repeat his exhortations for us ufologists to bury our differences and get together to solve this great mystery. Thus, while most ufologists are still trying to solve the mystery, there are people like Moore who insist on compounding the mystery further by diluting the data with noise, and then letting the rest of us try and filter out this noise.

Moore says, concerning the supposed top-secret UFO information passed to him by his contacts: "The most difficult part was trying to determine what was real and what was bullshit". Ufologists can now decide how to separate Moore's own utterances into these two categories.

Incidentally, the idea of spreading disinformation to, or through, a UFO contactee is nothing new. In 1959 or 1960 a

Dr. Leon Davidson put out just such a theory about the CIA and George Adamski; Adamski was alleged to be an unwitting mouthpiece for the CIA's grand deception. This made quite an impact at the time, and even looked faintly plausible; but it died a death and nothing has been heard of it since.

Christopher Allan, Alsager, Cheshire.

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KOTTMAYER'S KOMEBACK

Dear Editor,

In *Magonia* 31 Daryl Collins stated that his alien experience happened at the age of 5. There is thus no surprise that the boundary-deficit profile did not ring true to him. Most children grow out of a phase of nightmares around that age. While Collins believes no other abductee has nightmares, David Jacobs has confirmed to the contrary, that sleep disturbances are the most common problem affecting abductees. How does Collins account for the marked difference between his experience with abductees, and Jacobs'? Others have tried to dismiss Strieber as a fluke; however there is not one trait in Slater's abduction profile that does not fit Strieber. If you throw out Strieber as a weirdo, you have to throw out Hopkins's bunch because Slater called them eccentric.

The other points raised by Collins have no bearing on the psychological issues I was exploring. Addressing them would only prove that I could be more imaginative than he is, not more correct.

Martin Kottmeyer, Carlyle, IL.

Continued from Page 1

that if we did not consider these reports, where would the troubled abductees go to find any sort of understanding for their condition? It now seems that some psychological and mental health professionals are realising the significance of the abduction phenomenon (and it is fair to say that this is in large part due to them being alerted to it by the work of researchers working within the UFO field). Perhaps now we can see a way whereby ufologists can get out of the abduction field, and leave it to professionals who - one hopes - have the training and sensitivity to explore the sensitive areas of personal experience of which the abduction phenomenon increasingly seems to be a symptom. Of course, whether even the professionals have sufficient sympathy and sensitivity is another problem (we have seen the problems with discovery and treatment of child abuse in several recent incidents in Britain and the USA), but at least the professionals are subject to some sort of public accountability.

It comes as light relief after these disturbing questions to see that the other clay foot of American ufology is beginning to crumble: MJ-12.

After three years and the expenditure of thousands of dollars by the Fund for UFO Research, we know as little about the documents as we did when they were first presented to us. We have since found out a lot about President Truman's secretary's typewriter, his lunch dates and the type of carbon paper used in the White House, but nothing at all about MJ-12 or UFOs. Stanton Friedman has been promising us more great revelations and new documents but, at the time of writing, these seem to be as elusive as the great Presidential proclamation we've been promised virtually every year since 1947.

The only remaining mystery about MJ-12 is who sent the original negatives to Friedman et al in the first place. We all have our theories. I think they probably came from UMMO. And if you want to know what's behind UMMO I suggest you read *Foucault's Pendulum*. 'Nuff said.

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“The American Way”: A Cock-and-Bullard Story

Dennis Stillings

As editor of *Artifex*, like most editors, I have become something of a clearinghouse for gossip, rumor, and inside information about all sorts of things relating to anomalies, witnesses, and those who investigate them. In regard to the extraterrestrial abduction scene and those involved, I have heard many impressive anecdotes from very reliable sources that have led me to regard many of the abductionist claims and claimants as highly suspect. Furthermore, in my personal interactions with some of the abductionists, I have observed behaviors and heard statements made that have led me to believe that their claims must be taken with a very large grain of salt indeed. A sampling of these statements and observations follows:

Item: Reliable Source (RS) and Well-Known Abductionist (WKA) went to investigate the report by members of a family that they had seen “aliens in yellow space suits on the road.” There were “several flashing lights.” It was rainy and misty. RS checked on this by calling the county highway department to see if they had any people out at that place and time. Sure enough, a crew had been doing emergency roadwork. They had several Caution signs with them and were wearing the traditional yellow slickers due to the wet weather. RS passed this information on to WKA, who categorically refused to accept the explanation.

Item: RS (with Ph.D. in psychology) witnessed one of WKA’s hypnotic regressions for the purpose of confirming an abduction experience. It was clear to RS that WKA was recursively leading the subject, subtly cuing him

according to a predetermined program, which WKA had written out on a note pad held in his hand.

Item: RS told me of a case of a New York woman who became extremely upset over WKA’s attempts to coerce her into believing that she had been kidnapped by aliens when she knew better; she was so upset, in fact, that she flew out to California to see a recommended therapist in order to recover from what amounted to a brainwashing experience.

This particular case, as well as the one just above it, is highly relevant to the issue of who really “homogenizes” the reports of the abduction experience. In spite of claims that these reports—coming directly from the victim—are essentially identical, we have this only on the word of the abductionists. As far as I know, no proof of this exists.

The purpose in bringing these anecdotes to the reader’s attention is to indicate that the level of reliability of American researchers in these areas might not be as high as Bullard implies. In relation to some of these items, Bullard’s invocation of Huford’s important book¹ and its conclusions seems inappropriate—unless he wishes to apply its lessons to the abductionists themselves. I see little reason to believe that the abductees are “taken at their word” by the abductionists, or that the abductionists are giving us the pure, untouched reports of their subjects. A moderately close reading of Hopkins’ *Missing Time* and *Intruders* reveals that the subjects very often try to indicate that their experiences had a dreamlike or imaginary quality. This is always

* 1. David J. Huford, *The Terror That Comes in the Night: An Experience-Centered Study of Supernatural Assault Traditions* (Philadelphia: University of Pennsylvania Press, 1982).

glossed over or reinterpreted. Jungian explanations for the alleged similarities among the abduction reports depend on the reliability of what we are told by the investigators. I no longer believe that what is claimed by the investigators is reliable, therefore the similarities can probably be accounted for by a much more parsimonious explanation: the similarities are merely an artifact of the Procrustean techniques being used by the abductionists. In addition, much is made of the claim that typical abduction reports have been obtained by individuals not subjected to regressive hypnosis. For some reason, which is not at all immediately obvious to me, this is supposed to be proof of the objectivity of the experience. I am afraid that the significance of this claim needs to be spelled out more clearly. The as yet ill-defined altered state of consciousness obtained by means of formal hypnotic induction is but one of several altered states available to the individual on his own. Autohypnosis, as well as altered states induced by more or less chance interactions with the environment, must be considered. The entire psychological history of the individual must also be taken into account.

Item: WKA has said to a number of people that he is "on a mission," and that the abduction problem "is why I'm here." Actually, having watched him say this myself, he really says it to no one; he sort of gazes upward with unfocused eyes as he says it.

Item: I told a Well-Known Skeptic (not specifically a UFO skeptic) that I had heard no reports of abduction cases from any of my pediatrician friends. It seemed to me unlikely that these professionals would not have heard of abduction cases if they are of the ubiquity claimed by the abductionists. WKS said "It's a cover-up!"

I know a number of pediatricians pretty well. They are sensitive, imaginative people who listen sympathetically to what children have to say, no matter how bizarre the story might be. Pediatricians frequently deal with the wild tales of children and use the imaginative content as part of therapy. It is unlikely that a pediatrician

would take a story of alien abduction at face value. They would, however, not suppress such material.

Item: WKA (who is not a professional psychologist or counselor) cautions victims about whether or not they should have children (due to the genetic experiments done on them by aliens), or whether they might not have to terminate intimate relationships because their "significant other" "will not be able to understand the experience." Aside from the prosaic fact that such counseling by unlicensed persons is illegal, unethical, and irresponsible, these abductionist recommendations are highly reminiscent of suggestions made by cult leaders to their recruits.

Item: In the little-known ET Bag Lunch Case, Well-Known MJ-12 person finds mysterious items that he is sure resulted from the visitation of an alien spacecraft. Having access to a UFO-buff high up in the administration of an aerospace corporation, he manages to have their laboratories do an analysis. The items turn out to be aluminum shavings, an old insulator, and part of a brown paper bag.

Item: Long before William L. Moore debunked himself at the 1989 MUFON meeting in Las Vegas, he got off to a strong head start, in 1972, by publishing, in consultation with Charles Berlitz, the perfectly fantastical book *The Philadelphia Experiment*.² This book speculates that, during the war, the U.S. Navy was in possession of some sort of relativistic electromagnetic device that would not only render an entire ship and its crew invisible, but teleport it to a distant location as well! Ufologists who have been reminded of the fact of this book have looked at Moore's claims and reliability through new eyes. (The prominent biophysicist Otto Schmitt was heavily involved in electromagnetic experimentation with the navy during World War II. He has some 60 patents in this area, many of which are still classified. When I mentioned the Philadelphia Experiment to him he claimed [between chuckles and head-shaking] that he had never heard of such a thing, even by way of rumor. For various good reasons, I do not think he

.. *The Philadelphia Experiment: Project Invisibility* (New York: Grosset & Dunlap, 1972).

was hiding anything. Conspiracy buffs will, of course, think otherwise.) The above items, in combination with the unwarranted enthusiasm among some American ufologists for the moribund MJ-12 and Gulf Breeze cases seem, in my opinion, to justify European ufologists' dismay at the current condition of American ufology.

Along these lines, I also do not completely share Bullard's characterization of European ufology vis-à-vis American ufology. Bullard claims that Americans "work from the bottom up, wallowing in facts, often content just to accumulate and enumerate them." They are often "satisfied to cobble together a few unsystematic generalizations and prefer to isolate phenomena rather than relate them." On the other hand, European ufologists work from the top down, conforming data to theory. With regard to Europeans, I tend to regard this as somewhat true; however, the recent work of Hilary Evans³ and Terence Meaden⁴—of singular importance to current ufology—do nothing of the sort.⁵ Both of these investigators proceed by way of gathering data, constructing models, and then allowing fresh data to strengthen or modify their hypotheses. In the case of American ufology, it is hard to see in what way the ETH, which dominates American UFO thinking, is not a "top down" approach. The "top down" approach is also characteristic of the abductionist method. It also characterizes recent American books on abductions that dismiss objections based on the problems of hypnosis, folkloric and mythological parallels, science fiction sources, and psychology with a mere snort and a wave of the hand. Such objections are never raised by the abductionists themselves in their strongest possible form and then systematically refuted. They are scarcely raised at all. One is instead requested to accept the abductionists' word that such objections are utterly irrelevant. Persistent objections from skeptics are met with the response that the skeptic is an "armchair ufologist," yet nothing is presented that is the least inducement to get out of one's armchair.

Budd Hopkins' paper on "stewpot thinking,"⁶ which Bullard cites, is an

undistinguished and poorly thought-out critique of the use of traditional comparative methods (dismissed as "stewpot thinking") in elucidating UFO and ET cases. Hopkins' fundamental error in this paper is to compare problem-solving *within* a paradigm (discovering the source and cause of Legionnaires' Disease) with problem-solving *where no paradigm exists* (ufology). In the former case, one has a well-established and agreed-upon methodology; controversy may revolve around details, but the investigators pretty much all agree on the direction that solution of the problem will take. "Stewpot thinking," in this case, *might* be inappropriate, but not always. Very often, the "stewpot" thinker, seeing both the trees and the forest, perceives relationships unnoticed by his more linearly thinking colleagues. In nascent science, such as the development of electrical theory in the 18th century, analogies and comparisons with earlier models (hydrodynamics and alchemy were favorites) often prevail until the paradigm is established. It is in no way extraordinary or defective to lay the groundwork for clarifying and understanding a problem by using "stewpot thinking." Actually, the most important aspect of Hopkins' essay is that it paligenetically models one of the first steps a cult or religion takes after it becomes established: it denies its relationship to any past religion. The Church Fathers were at pains to deny any relationship between Christianity and the Egyptian religion, but even the Church Fathers had a hard time maintaining this position and finally developed the theory that the Devil had caused other cultures to mimic Christianity in order to undermine the faith. Because of Hopkins' remarkable recreation of this theological pattern, I strongly recommend that his paper be read.

Bullard's arguments often seem to undercut his own discipline. As he says, "if the only evidence is a text, fiction counterfeits truth to perfection." This may be so on occasion, but as a matter of fact, fiction rarely counterfeits truth to perfection, or to anything approaching it. We may not be able to provide an absolute, definitive proof that the story of Little Red Riding Hood

.. 3. *Alternate States of Consciousness: Unself, Other-self, and Superself* (Wellingborough, Northamptonshire: The Aquarian Press, 1989).

.. 4. *The Circles Effect and Its Mysteries* (Bradford-on-Avon, Wiltshire: Artetech Publishing, 1989).

.. 5. Actually, when it comes to the gathering of facts, it is rare indeed that no "top down" hidden agenda is involved—rare enough that it may be seriously doubted whether pure fact-gathering ever takes place.

.. 6. Budd Hopkins, "Stewpot Thinking: Obstacle to Science," *MUFON UFO Journal* 251 (March 1989): 8-9, 12.

is fiction, but there are several criteria of comparative method, long used in textual analysis and literature studies, that may be applied internally to any text that will lead us to regard it as either true, partly true, or mainly fictional. I do not understand what Bullard could mean here, and I sincerely hope that I have misread him. He appears to be making an unjustifiably strong statement that can be true only in the most absolutist sense.

One of the very best criteria for distinguishing between fact and fiction in abduction reports (as in many other kinds of anomalies reports) is the criterion of "information richness." Let me give you a homely example. A drunk of no great intelligence, teetering on a bar stool, leans over to his buddy and grumbles, "If Tommy Kramer hadn't busted his knee, we could all be going to the Super Bowl." If this were overheard by a Martian, he would obtain, in this one sentence, (1) immediate, useful information about the nature of human beings and (2) a number of puzzles that would motivate further investigations, which might lead to additional real information. The Martian would at least know, or soon be able to know, that a "Tommy Kramer" had something called "knees," that they get broken, and that circumstances surrounding the physical condition of a "Tommy Kramer" determines whether or not these humans will all go somewhere called "Super Bowl." This level of information richness—and this is a pretty minimal example in human terms—is not to be obtained from ET contact. Nor is much ordinary information about contemporary human life obtained from myth and folklore which, like ET contact reports, tend to have an abstract, formalistic, and timeless character.

It is extraordinary that Bullard, as a folklorist, should fall prey to expressing such a concretism as, "In comparing folklore and abductions, many features fit but at the same time many do not. ... Fairies do not fly spaceships or use eyelike scanning devices."

Don't they? Representations and reports exist in which creatures, not fairies, perhaps, but certainly crea-

tures very similar to one or another variety of the "Little People" do fly spaceships.⁷ And eyelike scanning devices can be traced back a very long time indeed. They have significant representation in early myth and folklore, and have been used by mythical entities for "scanning."⁸

I fully agree with Bullard that merely pointing out mythological or folkloric parallels does not prove that—very strictly speaking—something didn't really happen. And if a single parallel were the only criterion for distinguishing fact from fiction, we would have great difficulties in certain cases. For instance, the tale of the flight of Mary and Joseph into Egypt with the infant Jesus could well be true, and it is almost a certainty that many ordinary families of three have had to make similar perilous journeys. Yet we also know that the traditional details surrounding Jesus' birth and childhood closely parallel the circumstances surrounding the birth of many mythological or semimythological heroes. Thus one archetypal motif—the flight to avoid persecution by the representatives of the old order—is brought into connection with another theme: the birth of the hero.⁹ Other folkloric themes and motifs may be assembled around a story, each severely reducing the probability of the story being a true and literal account of an historical event. From pursuing this exercise, we can even come up with *why* such stories are structured the way they are. (Needless to say [I would hope!] such themes and motifs abound in the abduction material.) Furthermore, comparative material having the very same motifs may even be obtained from the dreams of modern people. And if such motifs are the persistent stuff of dreams, I would suggest that they do not deal with matters of objective external reality. There are several other relevant tests for distinguishing real reports from mythic and folkloric confabulations. Bullard is blowing smoke from Freud's real cigar here.

At bottom, the "success" of the rationalizations of the EThers derives from the fact that *once an arbitrary will behind a phenomenon is assumed, anything can count as supportive*

•• 7. Bullard might well benefit from a perusal of Michel Meurger and Claude Gagnon's excellent book, *Lake Monster Traditions* (London: Fortean Times, 1988). Meurger documents, by actual field studies, the transformation of traditional folklore creatures into machines.

•• 8. See Tony Nugent's discussion of the myth of the three Graeae in relationship to the Pascagoula case in his paper "Quicksilver in Twilight: A Close Encounter with a Hermetic Eye," in *Cyberbiological Studies of the Imaginal Component in the UFO Contact Experience* (Minneapolis: Archaeus Publications, 1989), pp. 109-124.

•• 9. A very recent example depicting the birth of the hero and the flight into the wilderness may be seen in the television special, *Shaka Zulu*.

evidence. This, combined with what Norman Mailer once referred to as "a logic that doesn't know where to stop," takes the ETH wherever he wants to go. The ETH is extremely difficult to falsify, making it a fertile breeding ground for every sort of fantasy. The knowledge vacuum we confront in contemplating ETs and UFOs stimulates the imagination into providing "answers" derived from psychological and cultural sources. If the imagery has a strong archetypal component, it will be driven by energies that arise from the very roots from which myth and folklore grow. The unconscious always tends to personify its contents and express the psychodynamics involved in dramatic form.

In closing, I would like to address the specific criticisms made against me by Bullard. First of all, I have never articulated to myself, much less published, a comprehensive Jungian theory of UFOs and ETs. I doubt very much that it could be done. The attempts I have seen have been virtually complete failures. I merely believe that there are certain aspects of UFO reports that lend themselves readily to Jungian treatment. Even if the ETH turned out to be true, this would not invalidate a Jungian approach to certain aspects of the subject. Human psychology is, after all, involved.

Contrary to Bullard's hopes or fears, I do not have any fundamental "answers," and I have never claimed to have any—nor do I know where Bullard got the idea that I did. Jung, not I, first asserted that the world was in such dreadful shape¹⁰ that a salvation myth, such as the one developed from extraterrestrial beliefs, was needed. I would, however, second his opinion. Nor am I the originator of the idea that there might be a parapsychological component to the UFO and its associated physical evidence. This idea has been entertained by, among others, Jung, I. Grattan-Guinness, Manfred Cassirer, Michael Grosso, Peter Rojcewicz, George Owen, and last, but not least, Jerome Clark. Clark, who now wishes to distance himself from his book on the Jungian/parapsychological explanation of UFOs and UFO reports, is one of only two people I know of who has attempted to put for-

ward such an interpretation in a full-length book.¹¹ Not only did Clark write an entire 272-page volume in this vein, but in the course of the work (in addition to putting forward a vigorous defense of the reality of the Cottingley Fairies) he formulated actual "Laws of Paraufology." The First Law of Paraufology is: *The UFO mystery is primarily subjective and its content primarily symbolic*; the Second Law is that the "objective" manifestations are psychokinetically generated byproducts of those unconscious processes which shape a culture's vision of the otherworld. Existing only temporarily, they are at best only quasiphysical.¹²

Laws, no less!

Now, I appreciate the fact that Clark has disavowed this book, although I believe that this was due mainly to his intuition that its superficial and formulaic use of Jungian ideas for an understanding of UFOs was weak and unsatisfactory. But the point I really want to make is that, if Bullard wants to critique a substantial statement of the Jungian/parapsychological interpretation, why doesn't he take aim at Clark's book, rather than at the few very sketchy and tentative remarks I made in the *Magonia* article? Never mind that Clark no longer believes in what he wrote in *The Unidentified*, it is still the best example of what Bullard doesn't like. If I didn't know better, I would suspect that both Clark and Bullard want to hang Clark's book around my neck!

I consider my ideas about the role of archetypal psychology and parapsychology in understanding UFO and ET reports to be merely attempts at opening up, and keeping in mind, alternative perspectives—no more than that.

In summary, I have to agree with those European ufologists who consider American ufology to be a frightful mess. Bullard's paper goes far, in my opinion, toward supporting this view. It does nothing to refute it. I certainly would like to see the American Way return to action: Truth, not uncriticized fantasy; Justice—for the abductees; and the return of the empirical, pragmatic American ufological brain, the real victim of Abduction. There are signs that this is happening.

.. 10. I leave it to our European friends to evaluate Bullard's counter: "when has the world ever not been in dreadful shape?" Nietzsche once remarked that, "If there were a God, he would not allow the 20th century to happen." Is Bullard an extraterrestrial?

.. 11. Jerome Clark and Loren Coleman, *The Unidentified: Notes Toward Solving the UFO Mystery* (New York: Warner Paperback Library, 1975). The other full-length Jungian book attempting to account for UFOs is by Gregory L. Little (*The Archetype Experience* [Moore Haven, Fla.: Rainbow, 1984]).

.. 12. Clark and Coleman, pp. 235f., 242.



BOOK REVIEWS

DEVEREUX, Paul. *Earth Lights Revelation; UFOs and mystery lightform phenomena*. Blandford, £14.95. 1989.

In this book Paul Devereux refines and redefines the earthlight hypothesis he first promulgated in book form almost ten years ago. The bulk of the book is an account of a wide range of light phenomena from around the world, although chiefly in Britain, North America and Scandinavia. These include the various 'spook-lights' of the USA, a number of historical cases from Britain, including the Egryn Lights of 1904-5 and the remarkable phenomena seen at Burton Dassett, Warwickshire in the 1920's, as well as details of contemporary phenomena in Brigantia currently being investigated as part of 'Project Pennine'.

These events are, it is claimed, part of a single phenomenon: the production of an atmospheric lights by the actions of strains, tensions and subsurface movement in the Earth's crust. The arguments hold up remarkably well: many of these phenomena do, indeed occur at sites of particular geological faulting. The Egryn Lights aligned almost exactly with the significant Barmouth Fault - a chart shown the impressive concentration of the reported lights close to the line of the fault, and their rapid falling off away from it. Again, important light phenomena are associated with earthquakes and areas of seismic activity, particularly in Japan and the American West Coast.

Devereux notes that within the general range of unexplained lights there is one specific type which seems particularly significant; usually 'tadpole' shaped, it seems to possess an inner structure comprised of a mass of tiny points of light, pulsating with some form of energy. Of particular interest is his claim that Kenneth Arnold's seminal UFO sighting of 1947 was of a group of lights associated with seismic conditions in the North West USA (it took place very near the active volcano of Mt. St Helens). This claim, if true, adds more irony to Martin Kottmeyer's piece earlier in these pages.

There is no doubt in my mind that a real phenomenon is involved here. I can see no

serious reason not to accept, as a working hypothesis at least, that a range of aerial light phenomena are the result of geological activity, and this book is the best move yet towards substantiating that claim. My doubts start to creep in when I realise just how much this highly-likely but not-yet-proven phenomenon is supposed to account for. I am always suspicious of once and for all UFO explanations, whether they be ETH, secret weapons, mirages, ball lightning or earth-lights. Why, I ask myself, do American spook lights have a tendency to follow disused railway lines, whereas British ones never do? Can we really accept that the Welsh lights of 1904-5 had *nothing* to do with the extraordinary social conditions of

the time, with which they were explicitly linked by contemporary observers? Do the concentrations of lights in particular areas at particular times (the present wave of North Wales sightings, for instance) have to do with geological conditions, or with the fact that a particularly active and motivated researcher happens to be around on the ground? I am sceptical of the ETH as a source of UFOs because I know how widespread and impressive misinterpretations of other phenomena can be. I am not prepared to suspend that scepticism when considering another hypothesis just because it is one I feel intellectually more comfortable with.

The most controversial part of Devereux's *Earth Lights*, his original book, was the claim that the light phenomenon reacts to human consciousness. In this book the claim is still there, but somewhat toned down. His main argument for this, apart from some rather dubious observations from Harley Rutledge's flawed *Project Identification* and some extremely equivocal reports from Hessdalen, is his own personal experience of a aerial phenomenon from his student days. Yet this is such a perfect example of cultural conditioning influencing the perception of an ambiguous stimuli (Devereux sees a peculiar cloud as an angel, another art student sees Michaelangelo's 'Universal Man', others with him at the time see nothing in particular) that I find it hard to see it as anything other than

vindication of the psychosociological hypothesis!

Devereux will argue (has argued) that, of course, I was not there at the time to see the vision. Naturally, but this is the argument used by every abductee and contactee and their eager proponents: I was there, I know what happened. My personal vision is the universal truth. Devereux rightly questions this line of reasoning when the percipient involved is a poorly-educated woman in Kentucky claiming contact with grey-skinned creatures from another world. He cannot expect us to accept it at face value just because the visionary experience is now being reported by a literate and respected researcher.

Having said that, this is a fascinating and important book, certainly far more significant to the development of ufology than any of the current crop of abduction books that are pouring from the presses. And indeed Devereux has some important things to say about abductions, postulating a mechanism for their production which may point to a process by which the psycho-sociological explanation can be linked to physical stimuli. This may go some way towards providing an answer for those who feel that conventional psychological processes are not adequate to explain the nature of the abduction experience. His analysis of the Kathie Davies ('Intruders') case is intriguing and deserves consideration even by those who do not accept the general thrust of his arguments. It seems certain that some kind of electrical phenomenon, either 'earthlights' or some more conventional lightning related phenomenon, forms the physical core of this experience. This has, of course, been ignored by the abductionists.

Earth Lights may not be the explanation for all UFO sightings, or even the majority of them - particularly the close encounter cases - but further research along the lines indicated by Devereux (no pun intended!) promises to be one of the most productive fields of research in ufology in the next few years. It is to be hoped that ufologists will be able to rise to the challenge.

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